L: Lehmann L-3 (1868-98) 1897 A93 Dard A93

drunk by the Astóris and Chilasis [the latter are rather stricter Mussulmans than the other Shina people]. After every strength has been taken out of the corn it is given away as food to sheep, etc., which they find exceedingly nourishing.

WINE.*

The Gilgitis are great wine-drinkers, though not so much as the pe[illegible] of Hunza. In Nagyr little wine is made. The mode of the preparation of the wine is a simple one. The grapes are stamped out by a man who, fortunately before entering into the wine press, washes his feet and hands. The juice flows into another reservoir, which is first well laid round with stones, over which a cement is put of chalk mixed with sheep-fat which is previously heated. The juice is kept in this reservoir; the top is closed, cement being put round the sides and only in the middle an opening is made over which a loose stone is placed. After two or three months the reservoir is opened, and the wine is used at meals and festivals. In Darey[illegible] (and not in Gilgit, as was told to Vigne,) the custom is to sit round the grave of the deceased and eat grapes, nuts and Tshilgōzas (edible pine). In Astor (and in Chilas?) the custom is to put a number of Ghi (clarified butter) cakes before the Mulla, [after the earth has been put on the deceased] who, after reading prayers over them, distributes them to the company who are standing round with their caps on. In Gilgit, three days after the burial, bread is generally distributed to the friends and acquaintances of the deceased. To return to the wine presses, it is to be noticed that no one ever interferes with the store of another. I passed several of them on my road from Tshakerkōt onward, but they appeared to have been destroyed. This brings me to another custom which all the Dards seem to have of burying provisions of every kind in cellars that are scooped out in the mountains or near

* Wine is called in Gilgit by the same name as is "beer" by the Astoris, viz.: "Mō." The wine press is called "Mōe Kōrr." The reservoir into which it flows is called "Mōe Sān."

their houses, and of which they alone have any knowledge. The Maharajah's troops when invading Gilgit often suffered severely from want of food when, unknown to them, large stores of grain of every kind, butter, ghi, etc., were buried close to them. The Gilgitis and other so-called rebels, generally, were well off, knowing where to go for food. Even in subject Asmar it is the custom to lay up provisions in this manner. On the day of birth of anyone in that country it is the custom to bury a stock of provisions which are opened on the day of betrothal of the young man and distributed. The ghi, which by that time turns frightfully sour, and [to our taste] unpalatable and the colour of which is red, is esteemed a great delicacy and is said to bring much luck.

The chalk used for renovating the stones is called "Sun Bim." Grapes are called "Djamb," and are said, together with wine, to have been the principal food of Ghazenfar, the Rajah of Hunza, of whom it is reported that when he heard of the arrival of the first European in Asmar (probably Vigne) he fled to a fort called Gojal and shut himself up in it with his flocks, family and retainers. He had been told that the European was a great sorcerer, who carried an army with him in his trunks and who had serpents at his command that stretched themselves over any river in his way to afford him a passage. I found this reputation of European sorcery of great use, and the wild mountaineers looked with respect and awe on a little box which I carried with me, and which contained some pictures of clowns and soldiers belonging to a small magic lantern.

The Gilgitis consider the use of wine as unlawful; probably it is not very long since they have become so religious and drink it with remorse. My Gilgitis told me that the Mughulli—a sect living in Hunza, Gojal, Yassen and Punyal*—considered the use of wine with prayers to be rather meritorious than otherwise. A Drunkard is called "Máto."

* These are the strange sect of the Mulais about whom more in my "Handbook of Hunza, Nagyr and a part of Yasin."

Dardistan are of the common description—the mosque of Gilgit, in which I slept one night while the Sepoys were burying two or three yards away from me, those who were killed by the so-called rebels, being almost as miserable a construction as the rest. The inner part of the house is generally divided from the outer by a [illegible] which goes right across. My vocabulary will show all the implements, [illegible], etc., used in building, etc. Water-mills and windmills are to be found [illegible]

Cradles were an unknown commodity till lately. I have already referred to the wise and treasury officer excavated in the mountains, and which provided the Dards with food during the war in 1866, while the invading Kashmir troops around them were starving. Baths (which were unknown till lately) are sheltered constructions under waterfalls: in fact, they are mere sheltered douche-baths. There is no permanent except so far as stones are placed in order to show where there are no rents. The rooms have a fire-place, which in Asmar (where it is used for the reception of live coals) is in the middle of the room. The conservancy arrangements are on the slope of the hills close to the villages, in front of which are fields of Indian corn, etc.

§ DIVISIONS OF THE DARD RACES.

The name of Dardistan (a hybrid between the "Darada" of Sanscrit writings and a Persian termination) seems now to be generally accepted. I include in it all the countries lying between the Hindu Kush and Kaghan (lat. 35° N. and long. 73° E. to lat. 35° N., long. 74° 30′ E.). In a restricted sense the Dards are the race inhabiting the mountainous country of Shinâki, detailed further on, but I include under that designation not only the Chilâsis, Astôris, Gilgitis, Darwâsis, etc., but also the people of Hunza, Nagyr, Yasin, Chitrâl and Kafiristan.* As is the case with uncivilized races generally, the Dards have no name in common, but call each Dard

* Since writing the above I have discovered that the people of Kandia—an unexpected race and country lying between Swat and the Indus—are Dards and speak a Dialect of Shinâ, of which specimens are given elsewhere in the "Races of the Hindukush." (See Appendix IV.) The tribe living on the left bank of the Kandia river is called by its neighbours "Usoi."

believe he has had time to confide the secret of their hiding place to his son. The practice is entirely confined to the Shins, who have many legends of lost treasures which have fallen under the guardianship of demons.

In both Chilas and Darel, a practice exists of storing clarified butter in cellars for a great number of years. It turns deep red and keeps for more than a hundred years, when it is much prized. A tree is sometimes planted over the cellar to ensure its not being disturbed, and wealth is computed by the amount of butter stored up. On one occasion a deputation came to me from Darel to ask that some non-every clown should be compelled to say where they had buried their master's butter, as they alone knew the secret.

Wine, which at one time was universally drunk, is also placed in flagged underground cellars to ripen in large earthen jars, but is never kept more than a year. In digging the foundations of my house at Gilgit, I came on one of these old cellars with two large jars in it, which had evidently been undisturbed for many years. The drinking of wine has much diminished under Islam, and where still practised is concealed as much as possible, except in Hunza and Punyal, where public jollifications are not uncommon. The Mulai not make no secret of the practice, and on my visit to Hunza, in 1876, a bottle of Scotch whiskey made Ghazan Khan so gloriously drunk that all Hunza spoke of it with admiration.

Polo-playing, of which so complete an account has been given by Mr. Drew, is the national game. Darelian play, however, lacks the neatness of the Manipuri game; but what is wanting in style is quite made up in enthusiasm, old men joining in the game so long as they are able to sit on a horse. Matches are generally played for some small stake, and the conquerors exact all the rights of victory by taunting their beaten opponents. In Chitral the game, which is called "ghal," is played somewhat differently from the way described by Mr. Drew. Aman-ool-mulk, the present ruler of Chitral, was said to be the best player in the country when a young man.

The game is quite unknown in Badakhshan, where "buzkashi," or "goat-snatching," is the favourite amusement. The following description of this game as played by the Kirghiz is given by Shaw,[1] under the name of "Oughlak:—"

"The headless body of a goat is thrown on the ground, and every one tries to pick it up without leaving the saddle. The purse is common-

[1] Shaw's High Tartary, Yarkand and Kashgar.